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Death is produced by a lack of harmony and equilibrium among the elements.
Sympathy of the spirits produces a man.
Antipathy of the spirits produces a saint.
He who understands this can transform his nature and reach a point where he knows neither birth nor suffering nor death.
He will not know desire or grief!
He who, as he draws his last breath, repents of all his faults in deed, intention and thought regains his original purity. His soul goes to paradise so that, after "time" has passed, it may again be incarnated at the epoch of "rebirth" in the body of a good, just and happy man.

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2. We shall now give an extract from the work of Captain Gosselin, who gives a good definition of the spirits or souls in Laotian beliefs which are particular to each human organ and faculty. His description will be found to agree with what we have said at the beginning of this chapter.

[159] "The existence of man consists in the union of several organs, the cooperation of which helps to regularize the mechanism of vital formation. Over each of these organs presides an immortal personality which is called the soul of the organ. These souls, which are thirty-two in number, are as follows:

"The soul of hair on the head; the soul of body hair; the soul of the fingernails; the soul of the teeth; the soul of the skin; the soul of the flesh; the soul of the nerves; the soul of the bones; the soul of the cartilages; the soul of the glands; the soul of the heart; the soul of the spleen; the soul of the peritoneum; the soul of the liver; the soul of the lungs; the soul of the large intestine; the soul of the small intestine; the soul of digested food; the soul of food to be digested; and the soul of the brain.

"These twenty organs are produced by the male substances, that is to say by the father. The twelve others originate from female substances, or the mother. They are:

"The soul of the bile; the soul of glutinous matter; the soul of the synovia; the soul of the blood; the soul of the sweat; the soul of

774 foul-smelling matter; the soul of tears; the soul of liquid fat; the
827 soul of the saliva; the soul of matter secreted by the brain; the soul of the marrow; and the soul of the urine.

774 "The following must be added to the union of these organs for
828 the formation of a man;

"Consciousness, name, individuality, image and the faculty of memory.

[822] "The four fundamental elements--earth, air, water and fire.

"And finally the five moral faculties;

"The faculty of distinguishing; the faculty of reflection; the faculty of judgment; the faculty of thought; and the ideal faculty of the soul, which is the source of love of the beautiful.

774 "Man is formed of all these diverse elements.

"Immediately after death all these souls or faculties fly off into
775 the air like a swarm of bees, separate from one another, and each one follows the path indicated by destiny. Of those which have done good on earth, some go directly to heaven and are used in the formation of an angel, while the others are reborn again in our world where they help in the creation of a man who is to lead a happy life full of wealth and honor. Those souls or faculties, on the other hand, which have contributed to evil actions appear before the Phaya-Nhom-Phi-Bane, the king of the nether regions, who judges them immediately and condemns them to tortures which may be more or less cruel depending on their degree of guilt.

"Once dispersed these souls can no longer recognize one another if they should meet again. On their way they meet other souls which are wandering like themselves and come from other parts of the world, and by their union, if God so ordains, they form the elements necessary to the birth of another man.

"The absence of memory and the complete forgetfulness of what has happened before their dispersion prevent the souls which are used in the vital mechanism of new births [160] from having any consciousness of their past existences. On the other hand, physical and moral resemblances between persons of different blood are due to the combining of souls which belonged to various individuals" (1).

(1) Captain Gosselin, op. cit. [Le Laos et le Protectorat français, 1900.]